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THE HITTITE MATERIAL IN THE CUNEIFORM INSCRIPTIONS

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A certain amount of linguistic material which is undoubtedly Hittite has been found in the cuneiform documents by Professor Friedrich Delitzsch, who has published this new contribution to our knowledge of the Hittite language in his *Sumerisch-Akkadisch-Hettitische Vokabularfragmente*.¹ This is by far the most important addition to this interesting and obscure field, as he presents to us for study twenty-six fragments of clay tablets, on which are three-column vocabularies, respectively of Sumerian, Babylonian, and Hittite words. This is a most significant discovery, as we have been hitherto compelled to rely on unilingual Hittite cuneiform texts which have naturally called forth a large conjectural literature. Of course, as is known to all serious scholars, all attempts to decipher the Hittite hieroglyphic inscriptions have resulted in a maze of contradictions and doubtful surmises.

That this non-Sumerian, non-Semitic material in the inscriptions published by Delitzsch is really Hittite is amply shown by its similarity to the material on two unquestionably Hittite connected texts, as yet unpublished, but on view in the Imperial Ottoman Museum at Constantinople (Delitzsch, p. 30, n. 1). Furthermore, this is undoubtedly the same idiom as that given by Knudtzon (*Arzawabriefe*, 1911); R. Campbell Thompson, "Hittite Clay Tablets from Asia Minor,"² *PSBA*, XXXII, 1910, p. 192 (Pl. XXV); also by Sayce, "Hittite Cuneiform Tablets from Boghaz Keui, *JRAS*, 1907, pp. 913-21; *ibid.*, 1908, pp. 985-91; *ibid.*, 1909, pp. 963-80 (also *PSBA*, XXIX, 1907, pp. 91-100).³

¹ Berlin, 1914, Königl. Akademie der Wissenschaften.

² Cited as Thompson, a and b.

³ Cf. Theophilus G. Pinches, "Notes from the Fragments of Hittite Cuneiform Tablets from Yuzgat, Boghaz Keui," *Liverpool Annals*, III, 1910, pp. 99-106 (Pls. XXVI-XXVIII); *Asiatic Society Monographs*, XI, 1907: the Tablet from Yuzgat.

In the following treatise I have reproduced the linguistic material given by Delitzsch and some of that given by Knudtzon, with a considerable amount of additional independent commentary of my own, bearing directly on the characteristics of this Hittite idiom.¹

PHONETICS

In addition to the material cited by Delitzsch (p. 31), it may be observed that *a* and *u* appear interchangeably, as *ištamaššuwar*² and *ištumaššuwar*; perhaps also in *baltanaš* and *baltanuš*, although this may indicate a case-change (see below, "The Noun"). Delitzsch points out (p. 32) that *e* and *i* also interchange, as *uešuri* and *uišuri*, and that *u* is constantly used for *w* as in the verbal ending *-uar* (= *war*), *passim*. Note also *kuiš*; *kuid*; *uanki*; *uesiš*, etc. Distraction seems to occur in *xar-zakiuwar* and *xuwar-zakiuwar*, while a genuine reduplication of the root is apparent in *xulzul-iawar*, and perhaps likewise in *xixin-ganiawar*, which latter word may have been originally onomatopoeic: *xin-xin-ganiawar* 'shout, rejoice.'

THE NOUN

Unfortunately many Hittite nouns are expressed only by ideograms+the nominative ending *š* (see "List of Elements and Roots," below), so that, while the meanings are in many instances perfectly clear, we are unable to fix the values for some of the most common substantives such as 'king, man,' etc.

The noun in the nominative case is certainly indicated by the suffix *-š* (*-aš*, *-iš*, *-uš*; see List), which, however, is clearly not a purely nominative ending in the Indo-Germanic sense, but rather an indicating case like the Georgian-*man*-case. This is demonstrated by the fact that the Hittite *-š*³ is repeated in the compound: *lu xalugatalašmiš* 'my messengers,' and that this *-š* also follows the plural combination, i.e., stands after the plural sign, which is unfortunately always ideographically represented; viz., *DINGIR*+

¹ I have endeavored to indicate each case where Delitzsch has come to the same conclusion in connection with the linguistic structure which I have reached.

² For each Hittite word, see below in the Glossary or in the list of formative elements and roots.

³ The ending *š* was also used for the nominative in Mitanni (cf. Bork, *Mitanni Sprache*, p. 46).

plural sign + *-aš* 'gods.' We do not know how this language indicated the plural, unless perhaps in some cases by *-(i)t*; cf. Arzawa, a, 5: *bi-ib-bi-it-mi* 'for my chariots' (?), as this is the only word of the series. Arzawa, a, 1-6, which shows no ideographic plural sign. It may, therefore, be conjectured that *bibbit-mi* is a fully spelled-out plural. It is interesting to notice that the plural element was inserted also between the noun and the possessive pronominal suffix, as Arzawa, a, 3: *E* + plural sign + *mi* 'for my houses'; *DAM* + plural sign + *mi* 'for my wives'; *TUR* + plural sign + *mi* 'for my children,' etc.

The accusative or, at least, the oblique case seems to have been indicated by *-n*,¹ which was recognized first by Knudtzon, Arzawa, a, 20: *xalugatallanmin* 'my messenger' (acc.); 12: *xalugatallatin* (= *an-tin*) 'thy messenger' (acc.). Note that this *-n* is repeated, similarly to the nom. *š* mentioned above, within the compound word; a very un-Aryan phenomenon.

There are several formative endings by means of which substantives were made, viz., *-anza*; *-eššar*; *-atar*; *-watar*; *-araz*; *-garaz* (see List), but many nouns appear without distinctive endings (Delitzsch, p. 35).

It is probable that there was no real distinction between adjectives and nouns, so far as endings were concerned; cf. *xuwappaš* 'bad'; *walkiššaraš* 'strong.' Furthermore, the genitive relation seems to have been expressed by pure apposition as *KUR-áš kar-beššar* 'the entirety (*karbeššar*) of the land' (*KUR-áš*), III, 41² (Delitzsch, pp. 35-36). Similarly, the adjective preceded the noun, as *ITU-áš kuššan* 'monthly wage,' IX, 1, 30.

For the dative relation, see "Pronouns," below.

A very curious and distinctly un-Aryan peculiarity seems to present itself in the formation, or at least indication, of the feminine adjective by the prefix *GUN*, in *GUN walkiššaraš* = Babylonian *lê tum*, fem. of *lê'u* 'strong.' It is not probable that Hittites made any distinction between masculine and feminine grammatically, but when it became necessary to denote a feminine word, they used,

¹ The ending *-n* was also used for the accusative in Mitanni, but might be omitted (Bork, *op. cit.*, p. 46).

² These are references to Delitzsch's texts, pp. 8-30.

after the fashion of many modern agglutinative languages,¹ a distinctive word meaning 'female.' This *GUN*, the Hittite pronunciation of which we know nothing about, meant 'heavy, gravid,' and hence 'female.' It probably was only employed in this combination, to show the Hittite student that Babylonian *lê t u m* was feminine and that *walkiššaraš* in this particular instance meant 'a strong female.' My reason for arriving at this conclusion is that, if Hittite really had had a feminine, we should expect a difference in termination rather than a prefix in apposition.

PRONOUNS

There are as yet no instances of separable personal pronouns, but the possessive suffixes occur IX, 1, 23-28 (see below, Glossary, *kuššan*). It is perfectly clear that the elements of the 1, 2, and 3 persons respectively are *-m*, *-t*, and *-š*. It will be observed that *kuššanimi*, *kuššaniti*, and *kuššaniši* are used for Babylonian *ana itia*, *ana itika*, and *ana itišu* 'for my wage, for thy wage,' and 'for his wage,' respectively. Delitzsch, p. 40, calls attention to the probable dative force of the final *i*-vowel of these suffixes, inasmuch as the Babylonian equivalent is in the dative with *ana*. But how are we to account for the form ^{lu}*xalugatal-lašmiš*, which, as shown above, appears to be a nominative form meaning 'my messenger' (Delitzsch, p. 40), and not 'for my messenger'? In this form the *i*-vowel is shown just as much as in *kuššanimi*, *-iti*, *-iši*. Furthermore, it is clear that in the equations: *šuraš enzan kuššan*=*ana itikunu* 'for your wage'; *abi enzan kuššan*=*ana itišunu* 'for their wage,' and *anzel kuššan*=*ana itini* 'for our wage,' there is no apparent dative sign, a fact which was noticed also by Delitzsch, p. 33. How then, in the face of these facts, may we predicate that the *i*-vowel is necessarily a dative indication? On the other hand, it is not reasonable to suppose that *kuššanimi*, *kuššaniti*, *kuššaniši* are simple direct statements 'my wage, thy wage, his wage,' and that the *i*-vowel may not have had any specific inflectional force, because in Arzawa, a, 3-6, we find a series of what are very evident dative uses of the pronominal suffix: *kat-ti-mi*

¹ Cf. in Osmanli *erkek* 'male,' used before both human and animal names, as *erkek arslan* 'male lion'; *qyz* 'female,' before human names alone, as *qyz qardāš* 'sister'; *dışi* 'female,' before animal names alone, as *dışi arslan* 'lioness,' etc.

DMQ-in E- pl. *-mi*, *DAM-* pl. *-mi*, *TUR-* pl. *-mi*, ^{lu}*MEŠ-gal-gal-áš*, *ZAB-* pl. *-mi*, ^{imeru}*KUR-RA-* pl. *-mi*, *bi-ib-bi-it-mi*, *KUR-KUR-* pl. *-mi*; *kán-an-da xuman DMQ-in* 'for myself (*kat*-?) may it be well; for my houses, for my wives, for my children, for my nobles, for my troops, for my horses, for my chariots (see above); for all of them together may it be well.' There can be no doubt of the prepositional force of the *mi*-element in this passage. On the other hand, we find *nu-mu*, Arzawa, a, 25: 'for me' (*nu*=prep.), if the *i*-vowel were an oblique sign we should expect *nu-mi*; cf. *-mu* also, a, 18; b, 10, 12, 21. In view of these seemingly contradictory examples, it were best to await more light from new inscriptions before arriving at a definite conclusion as to oblique relations in Hittite.

It will be noted that the pronoun of the 1 p. pl. is *anzel*, which seems to have no connection with the *m*-element of the 1 p. sing. Similarly, *šuraš*, evidently a noun *šur* with the nom. ending *-áš*, denotes the 2 p. pl. + what may be a pronominal plural *enzan*, which occurs also with *abi enzan* 'they.' I see in *a-nz-el* and *e-nz-an* the same element *nz* which appears in the abstract noun formative *a-nz-a* (see above). The only difficulty is to place the first personal element in *anzel*, which may appear in the final *l*(?). *Abi* in *abi enzan* 'they' is clearly the 3 p. pl. element.

THE VERB

Delitzsch calls attention (p. 36) to the infinitive *-yar* which is common to a number of verbs (for full discussion, see below, List). A number of verbs appear as compounds with a carrier as, in the List below, *s.v. -kunuwar*; *-iauwar*; *-appatar*; *-arnuwar* (see also *bartauwar*). This is a phenomenon seen also in the Turkic idioms, as in Osmanli the countless number of compounds with *etmek* especially; as *taḥsíl etmek* 'study'; *imtihân etmek* 'examine,' etc. The same phenomenon appears, however, in modern Persian *gum kardan* 'lose,' etc. See below (List) also on *an-da*, both as a prefix and as a possible insert. Delitzsch (p. 37) is clearly right in classifying *EGIR-pa* as a similar verbal auxiliary (see List). That infixation was peculiar to Hittite verbs is evident from the *-ki-* and *-kud-* elements, on which see List. Similar to this may be cited the well-known Osmanli infixes: *ish*=reflexive; *dir*=causative; *il*=passive; *me*=negative,

etc. Unfortunately, our knowledge of Hittite is as yet too fragmentary to know the exact force of *-ki-* and *-kud-*, although they may be reflexive.

One very interesting point which has been overlooked by Delitzsch is the addition of the prefix *paršuš* (=Delitzsch Vocab.: *panšuš*?) to the verb-root, to give the imperfective or perhaps frequentative effect: *KASKAL-áš*=*alaktum* 'going, the act of going,' but *panšuš KASKAL-áš*=*al k a k a t u m* 'the act of going constantly.' I see in *p-anšuš* the formative participial *p*, seen also in *-pân* (List)=*p*+the frequent participial *-an*, for full discussion of which see List below.

The negative was expressed almost constantly by *ù-ul*, which is clearly the Babylonian negative. On the other hand, *natta* occurs as probably the genuine Hittite negative (see Glossary)=the negative *n(a)*+adverbial *ta*=*da* (see *-da*, List). Note that *šegganza*= 'strong,' but *nišugianza*= 'old.' Can there be a negative *n(i)* in this compound='not strong' (*šugianza*), a variant of *šegganza* (see Glossary, *s.v.* *nišugianza*)?

PARTICLES

As to prepositional elements we are comparatively certain only as to *nu-* (List), which occurs also with *nu-mu*, Arzawa, a, 25: *nu-mu* 'for me'(?). The adverbial *da* as in *xumân-da* should be noted here (List, *s.v.* *-da*, and Glossary, *s.v.* *xumân*).

It will be apparent from the material just cited, as well as from the analysis of the language in the following List and Glossary, that Hittite was almost certainly an agglutinative language. We find, for example, in connection with roots, that these are clearly recognizable in several instances, and that they usually either precede or are infixes in the word-compound; see List, *s.v.* *al-* *ap-*; *gan* (1) and (2); *duš-*; *xal-*; *xap-*; *xar-*; the infix *-iax-*; *me-*; *nax-*; *šal-*; *waš-*, and *za-*. Prefixes are freely used also, both to round out the roots as in the case of *x* (cf. *al-* and *xal-*), *k* (*kallaratta*), and *š* (cf. *al-* and *šal*), and also to create verbal compounds, as in the case of *ar-*; *watar-* (also suffixes); *iš-* (also suffix), and *wal-* (cf. List). The infixes *ki* and *kud* have already been discussed above, and it may be supposed that these were by no means the only infixations which Hittite made use of.

Finally in this connection, the language made use of many suffixes, as *-aeš*; *-an*; *-anza*; *-araz*; *-áš*; *-atar*; *-da*; *-eš*; *-eššar*; *-(g)araz*; *-gatal*; *-id*; *-nu-war*; *-pân*; *-tar*; *-yar*; *-uš*; *-war*, and *watar*, for full discussion of which cf. List. Then, too, the suffixation of the pronominal elements *-m*, *-t*, *-š* is distinctly an agglutinative peculiarity.¹

Knudtzon followed by Bugge and Torp tried to show that this is an "Anatolian" Indo-Germanic idiom, possibly connected with Balto-Slavic(?), but such an assumption can only be based on the wildest sort of conjecture. For example, the presence of *m*, *t*, and *š* for the 1, 2, and 3 pronominal possessive suffixes by no means implies an Indo-Germanic stem, as Ugric also shows similar elements in its pronouns; note the Ugric verbal suffixes 1 p. *-m*: Magyar: *also-m* 'I sleep'; Wogul: *minne-m* 'I go'; Wotjak: *kulo-m* 'I die'; 2 p. *-t*: Finnish: *mene-t* 'thou goest'; Cheremissian: *ula-t* 'thou art'; Mordvinian: *kuli-t* 'thou didst die'; 3 p. *-s*: Esthonian: *sen*; Lappish: *son*; Syrjenish: *si*, *sy* 'they, he' (Jos. Szinnyi, *Finnisch-Ugrische Sprachwissenschaft*, pp. 112, 148-50). This resemblance would be but a slight thread on which to base a comparison with Hittite, and yet Bugge and Torp (Knudtzon, *Arzawa-Briefe*, pp. 98 and 108 ff.) cite even more fanciful similarities between the Arzawa material and Indo-Germanic. It is only proper to state that Knudtzon has since that time changed his view as to the relation of Hittite with Aryan (Delitzsch, p. 41, quoting Otto Weber, *Anmerkungen zu Knudtzon's El-Amarna Tafeln*, p. 1074). Furthermore, the fact that the forms *kuiš*, evidently relative, *kuid*, adverbial, 'how' = relative *ku* + adverbial *id*; *e-eš-sá-i*, *e-eš-tu*, *ešwar*, as parts of the verb 'to be' (= *warši*; Glossary), and *natta* 'not,' occur in Hittite is not a sufficient reason for supposing that we have in this language an Indo-Germanic variant, any more than Hittite *xalanta* 'head' would justify a connection with Slavic *glava*. The known vocabulary of Hittite as herein presented does not show any clear relationship with Aryan,² nor do the scanty but clear grammatical forms indicate

¹ The suffixation in modern Persian of the pronominal elements *-m*, *-t*, *-š* respectively for the 1, 2, and 3 persons is a tendency toward agglutination which is unusual in Aryan idioms.

² Professor Bloomfield in *American Journal of Philology*, XXV, in his able paper on the language of the Arzawa letters, has also reached this conclusion.

that we have in Hittite other than an agglutinative idiom of a polysynthetic character. This is amply demonstrated in the root-formation and also in the method of making word-compounds. Chance similarities should not be cited to prove the linguistic position of this interesting, but, as yet, little-known language. Equally fruitless is a search for relationship between Hittite and Mitanni, as a comparison between Bork's Mitanni vocabulary in his *Mitanni Sprache* and this Hittite word-list will satisfactorily demonstrate. We must be content for the present with the thesis that we have in Hittite a polysynthetic agglutinative idiom of unknown relationship, but whose systems of word-formation and grammatical structure are beginning to become clear to us. For this reason the comment on the material in the following List and Glossary is limited to the Hittite vocabulary exclusively, no attempt being made to draw comparisons with other idioms.

LIST OF FORMATIVE ELEMENTS AND ROOTS

A

-a-eš; abstract ending; *mekk-âeš*; *šall-âeš*.

ax; apparently the common root in *arazanta* and *waznuwar*. In *nax-šaraz* there may be another *ax*-root.

-*altan*-; is this identical with -*alant*- respectively in *baltanaš* 'side' and *xalanta* 'head'?

-*al*- seems to denote size; *š-allâeš* and *k-allaratta*. Cf. *šal*-.

-*alu*-š; same root as in *idaluš* 'bad' and *tattaluš-ki-uwar* 'loosen'?

an-; or -*an* is a very common element. It appears as a prefix, for example, in *anda*-; *an-tuxšatar*; *an-nanuwar*; *an-karpanğarzi*; *anzel*; as an infix in *aššantiauwar* (?) and *šippanduwar*, *šippandanzi*; as a suffix in the *p-an* element (*q.v.*) seen in *uizzapan*; also probably in *enzan*, *nuššan*, *xumân*, *enidian*, *xarwašibedan*, *uešurian*, etc.; in verbs = participle.

anda is a very common element, probably of transitive force, as in *anda-gaimpauwar*; *anda-waznuwar*; *anda-tarubbuar*; *anda-tarnuwar*; *anda-xapatiuwar*; *anda-aššanti-awar* (cf. Delitzsch, p. 37, and see below, *EGIR-pa*). It is possible, however, that this *anda* appears as an insert and suffix; as probably in *aššant-iawar* and in the form -*anta*- in *arazanta* and possibly also in *išt-anta-war*. *Anda* seems to be compounded of *an* + the same *da*-element seen in *xumân-da*, and perhaps in *da-me-da* (*q.v.*), and see *anz*, *anza*.

anz is apparently in the compounds *al-w-anza-tar*; *ar-anza-ša*; *xap-anz-uwar*. It is doubtful whether this is the same *anza* which appears in a

great number of nouns as a formative; cf. *nišugianza*; *šakkianza*; *watar-naxxanza*; *xaršallanza*; *ša-a-anza*; *ziantarnanza*; *xarnanza* (= *xarranza* ?); *šegganza*; *turianza*; *iddanza*; *a-a-anza*; *dudduwanza*; *šipanza*, VAT. 6175; *našturianza*, VAT. 6693. This *anz*, *anza* seems to contain the same element as *enz-an* (see Glossary). It probably had a demonstrative indicative force.

ap(b)-; apparently the root of *appatar*; *xapatiawar*; *xapanzuwar*; *xabbuwalašzaš*. Note that *appatar* forms a compound in *kurur-appatar*.

ar-; a common prefix; *arauwaniš*; *aranzaša*; *arazzanda*; *ariax-eššar*; *arballimi*; *ar-kammaš*; *arkuwar*; *arnuwar*. It seems to be the main element of *w-ar* (*q.v.*). As a suffix, cf. *zakk-ar*; *SI-ar* 'horn,' III, 44. See *-atar*; *-eššar*, *-war*.

-araz; possibly the suffix of *nax-š-araz* and *duš-g-araz*.

-áš, *passim*. Delitzsch regards it as the nominative suffix, the characteristic of which, however, is plainly *š* (*q.v.*). For full list, see Delitzsch, pp. 34-35.

-atar (*w-atar*); noun ending: *antuxš-atar*; *išuwaniḍwatar*. Cf. also *ahwanzatar*, *appatar*. This must contain the same element as *-ar*, *-tar*. See, however, *watar-*.

B

bar-; is this a prefix, or part of the root in *bar-kunuwar*; *bar-tauwar*?

-bi-š; a suffix in *ubbiš*; *tam(?) -bubiš*; *šalbiš*. Is it a prefix, or part of the root in *biš-gari*?

D

-d = (*i*)*d*; apparently an adverbial ending in *uddanid*; *kuid*. Perhaps formative also in *enidian*. It, no doubt, contains the same element as *-da*. See *da*; *id*.

-da is seen in *anda*; *xumân-da*. Cf. (*i*)*-d*; *id*. On the other hand there seems to be a prefix *da-* in *da-me-da*; *da-meš-xiš*. Is this the same element?

duš seems to be a root denoting 'rejoice'(?); *duš-garaz*; *duš-kuduwar*.

E

EGIR-pa, written as an ideogram followed by the phonetic complement(?) *-pa* indicating that the first syllable of the original H. word ended in *-p*. It appears as a compound element with verbs, as *EGIR-pa ešuwār* = Bab. *tuk kultum*; *?-i EGIR-pa tarnuwar* = Bab. *bed ū (pid ū)* 'loosen, set free'; *EGIR-pa waznuwar* 'surround.' It is one of the apparently many components which modify the force of the verb. Cf. *anda-*; *ešuwār*.

-eš seems to have a collective force as with *a-*, in *šall-áš*, but only as *-eš* in *kalaratte-eš*. Is this the *-eš* of the verb 'to be' (see above) seen evidently in *-eššar*?

-eššar is a noun-formative (Delitzsch, p. 34), probably cognate with *-eš* and of collective (hence abstract) force; *ariax-eššar*; *karb-eššar*; (*-*)*-dan-nat-eššar*, VIII, 1, 8; *tarubb-eššar*. It is plainly *eš* + *-ar*.

G

-*g*-; see -*garaz*; -*gatal* and cf. *k*.

ga(n) (1) seems to denote 'sorrow, grief'; *gaim-pauwar*; *gan-galaš*; *ganmani-auwar*.

gan (2) may be identical with *kar* in *karb-eššar* (= *kan*). See Glossary.

-*garaz*; see -*araz*.

-*gatal* (-*katal*) appears as a formative in *xalugatallaš* and *uešurigatallaš*.

The occurrence of *g* in *g-araz* and in -*g-atal* seems to indicate that *g* was also a formative element.

X

xal- in the sense 'take, receive,' appears in *xal-iš* and *xalu-gatallaš*.

xap- (*xab-*) appears in *xapatiawar*, *xapanzuwar*, *xabbuwalašhaš*. The *x-* here and in *xal-* would appear to indicate that it was a prefix, as both *x-al* and *x-ap(b)* (cf. *ap-patar*) have the sense 'seize, be strong.' Note *al-wanzatar*. Is this connected with *x-al*, or is the sense of the stem in the *anz-* element? On the other hand, the following *xar* is quite different.

xar-; a root denoting probably something evil: *xar-panal* 'enemy'; *xar-r-anza* 'evil'; *xar-zakiuwar*? (*xuwar-zakiuwar*); *xar-šallanza* 'angry'; *xar-ta-iš* 'curse.' If *xarāu* = 'quiver,' this must be a different stem.

I

-*iax*; is this the same stem in *ar-iax-eššar* and *iš-iax-x-eš*?

-*ian*; participial; see -*an*.

-*iauwar* 'make, do'; the most common verbal formative in compounds.

For full list, cf. Glossary.

-*id*; apparently participial element seen in *id-aluš*(?) as prefix, in *en-id-ia-an* as infix, and in *išuwān-id* as suffix. See (-)*d* and *da*.

iš-; prefix in *iš-iaxreš*; *iš-uwānidwatar*; *iš-barriauwar*; *iš-kiša*; *iš-tammašuwar*; *iš-tammaš*; *iš-tanani-ia-áš*; *iš-tananaš*; *iš-tantauar*; *iš-tumaššuwar*; *iš-xaš-*; *iš-xiauwar*; *iš-xima(?) -naš*; *iš-šaltu*. Whether this is the same element as the *i+š* seen in the nom. *IGI-RA-iš*, IX, 2, 14, and *GU-GÁL-iš*, IX, 3, 14 is not clear. As a suffix we find -*iš* in *uesiš*, *arauwaniš*, *buwattiš*, *ballašurimiš*, *tarpalliš*, *šalbiš*, *šettiš*, *šangariš*, where it is apparently the nominative ending.

K

k as a preformative element seems to occur in *k-allaratta*. Perhaps cognate with -*g* (*q.v.*).

kar = *kan* (*gan*); cf. *gananda* and *karbeššar*.

-*ki-* as infix apparently like *ku-d* (*q.v.*). Cf. *bunuš-ki-uwar*; *paxxeš-ki-uwar*; *tattaluš-ki-uwar*; *xuš-ki-uwar*; *xarza-ki-uwar*; *xuwarza-ki-uwar*; *mal-ki-uwar*.

-*kud-*; an infix of apparently the same character as -*ki-*: *duš-kud-uwar* *miliš-kud-a*.

M

me is the root which is seen in *da-me-e-da* and *me-ik-ki* and seems to indicate size. It is probably also present in *damešziš*.

N

nax; is the root appearing in *nax-šaraz* and *watar-naxxanza*. See *ax*.

nu is quite evidently prepositional (see Delitzsch, p. 36). It occurs with *kuid*; *nu-kuid* in the sense *ana mini* 'how' and also *nu-kuššan* and *nuššan*. Is it also present as a directive infix in *-nuwar*? Possibly it occurs in Arzawa, a, 25: *nu-mu* 'for me.'

-nuwar; perhaps in *anna-nuwar*; certainly in *ar-nuwar*, *tar-nuwar*, *wax-nuwar*.

P

-pa-a-an; clearly a participial suffix with the participial *p*+participial *-an*: *uizza-pân*; *xar-pan-al*; *šip-pan-d-uwar*; *ši-pan-danzi*. This *p*-element is evidently present in *p-auwar*=*p+iauwar* 'make, do.'

Š

š appears as a preformative probably in *š-al-bi-iš*; *šallâeš*; cf. *šal*. It is the ordinary nominative ending with undoubtedly indicative force (cf. Delitzsch, pp. 33-34). It occurs *passim* after the *a*-vowel (Delitzsch, p. 33), not so frequently after *i*, p. 34, and only three times, viz., *baltanuš*, *šarkuš*, *idaluš*, after *u*. It is worthy of note that this š-element appears in the plural after the plural-sign as *DINGIR*+pl.+*-aš* which shows that the plural element must have been inserted *between* the noun and the š; similarly, we find š after the apparent dative vowel *i* in the pronominal possessive forms *xalugatalašmiš*.

ša is a stem indicating anger; *xaršallanza*, *ša(?) -a-an-za*, *uštaššan*.

š/sal- probably for š/s+*al* indicates size; *šalbiš*, *šallâeš*, *šalšui*. See *al-*.

T

-t; plural sign(?) in *bibbit-mi* 'for my chariots,' Arzawa, a, 5, 9.

-tar as a suffix in *alwanza-tar*, *appa-tar*, or is this *-atar* (q.v.). Cf. especially *-watar*. We find a prefix *tar* in *tar-iašhaš*; *tarubbuar*, *tarnuwar*.

U

-uar; see *-war*.

-uš; see s.v. š.

W

wal; apparently prefix in *wal-kiššaraš*. Is this the same *wal*-element as that in *xabbu-wal-ašxaš*?

-war; a large number of Hittite verbs end in *-war* (Delitzsch, pp. 36-37): *pašgauwar*; *xandauwar*, *šallauwar*, *tialuwar*, *bartauwar*, *xalluwauwar*, *kuš-duwandaubar*, *ištantaubar*; *laxuwar*, *ešubar*, *bunuššubar*, *ištamaššubar*,

ištumaššuwar, *šeluwar*, *kunnuwar*, *bar-kunnuwar*, *annanuwar*, *xanišuwār*, and *šippanduwar*. Note also *iauwar*, *kanini-iauwar*, etc., compounds with *iauwar* (q.v.); also in the noun *kariwariwar*. Delitzsch (*loc. cit.*) regards this *-war* as primarily of infinitive, i.e., of verb-noun, force. I identify it with the suffix *-ar* (q.v.) + the connecting or carrying *-w-*. It seems to be present also in *warši-* 'to be' and consequently probably denotes 'that which does' or 'is' + the verb-action.

waš, as a root may be present in *wašši* 'fix, surround' and perhaps also in *ištamaššuwar*, *ištumaššuwar*.

-watar is only *-atar* with prefixed carrying *w*. It occurs as a suffix: *išuwaniḍ-watar*, and as a prefix in *watar-nazzanza*.

Z

za, as a root, seems to appear in *xar-xa-ki-uwar* and *xuwar-za-ki-uwar*. Is this the same *za* as in *zakkar*?

GLOSSARY

A

a-a-an-za = *šanīnu* 'opponent,' I, 2, 3: *a-a-an-za ku-iš šanīnam la išu*; in Hittite 'a rival who' (*kuiš*) . . . ; in Bab. 'a rival who has not'—; *a-a-an-za ku-iš u(?) . . . šanīnam la idû*. In Hittite 'a rival who' . . . ; in Bab. 'a rival he knows not.' It is probable that in each H. line, the usual H. negative *u-ul* (q.v.) followed *a-a-an-za*. The verb in H. in each case has been mutilated. See s.v. *ša-a-an-za*, and for the probable completion of the above H. lines, s.v. *arkuwar*.

a-a-ra 'good,' IX, 4, 7: *u-ul a-a-ra* = Sum. *ni-gig* 'what is sorrowful.' The presence of the negative *u-ul* before *a-a-ra* makes it probable that this word means 'good' or 'joyful.' See s.v. the synonym *ga(n)-ma(?)-ni-iawar*.

a-bal-ša(?) -za = Bab. *kitmalu* (*gitmalu*) 'perfect' = Sum. *gú-tug* which also = *ašarēdum* 'leader, first.' See s.v. *š/sarkuš*; *zi-in-nu-()*.

a-bi en-za-an 'they,' p. 33. In this connection *abi* is apparently the sign of the third person plural, while *enzan* emphasizes the plural. Cf. *enzan*, *šuraš*.

a-la-li-ma-aš (not in Vocabulary); cf. *a-ma-aš*.

al-wa-an-za-tar, XI, rev. 8, may mean 'strong,' as it seems to contain *al-*, *x-al*, and note *-anz-*, for which see *aranzaša*, *xapanzuwar*, *šalbiš*.

a-ma-aš a-la-li-ma-aš, III, 5 = Bab. *xatitum*, probably a part of *xuddû* 'rejoice'(?). The Sum. line ends in *?-ta-ta-ta* and Sum. *tá-ga* = *duškuduwar* (q.v.) = Bab. *xuta d d û*. *Alalimaš* is not in the Vocabulary.

a-ni-an: UD.KAM.-*aš a-ni-ia-an ku-iš e-es-šá-i*; does this mean 'that which is (*kuiš eššai*) the daily *anian*'; possibly = 'tribute'? Not in Vocabulary. See *e-eš-šá-i*.

ankarpangarzi: *du-da-za ku-iš tur an-ka-ar-pa-an-gar-zi*, IX, 1, 39; without equivalent. Seems to contain the participial *-pan-*.

an-na-an-nu-wa-ar=Sum. *lu ni-ğul*=Bab. *gullubu* 'destroy.'

an-tu-ux-ša-tar=Bab. *nīšu* and *tenišu* 'people, human beings'; cf. II, rev. 15, and cf. *tuxšaš*.

an-zi-el, IX, 1, 28; clearly the 1 p. pl.: *an-zi-el kuššan* 'for(?) our wage'; cf. p. 33.

appatar, XI, obv. 11: *ap-pa-tar*=Bab. *ṣabâtum* 'seize'; but obv. 12 *gamû* (*kamû*) 'bind.' Note *kurur appatar*=*zârum*, XI, rev. 4, but *zârum* or *ṣârum*=H. *uešuri-awar*, IX, 2, 46; *uišuri-awar*, IX, 2, 32, so *zârum* (*ṣâru*) is probably similar in meaning to *cabâtu*. See *s.v.* *uesiš* and *xapanzuwar*, *xapatiawar*.

a-ra-ax-a-an-ta waxnuwar=Bab. *limêtum* 'border,' IX, 3, 47, but Delitzsch gives *araxzanda*, Arzawa, b 19. Cf. *anda* and *waxnuwar*, which latter means clearly 'circumference, inclosure.'

a-ra-an-za-ša-(a)=Bab. *gašru* 'powerful,' No. 7453, p. 7, n. 3. Possibly contains *-anz-*. Cf. *alwanzarar*, *xapanzuwar*.

a-ra-u-wa-ni-iš=Bab. *ellum* 'bright, shining,' XI, obv. 4.

ar-ba-al-li-mi, II, rev.; see p. 11. Must mean 'to my arbal' (?) = 'enemy, evil one.' Cf. *ballašurimiš*.

a-ri-a-xi-eš-šar=Bab. *bêru* 'sight, appearance,' IX, 5, 15 (p. 25). The stem *-iax-* is seen in *išiaxreš* (q.v.)

ar-ka-am-ma-aš=Bab. *irbu*, IX, 5, 17. This must be the noun 'increase'; cf. *Liverpool Annals*, III, Pl. XXVIII, No. viii: *arkamman*; *arkammuš*, the first of which is plainly accusative in *-n*.

arkuwar: *-ut-ta-ni-i-za ku-iš ar-ku-wa-ar na-at-ta i-ia-zi*=Bab. *ša têrtam irtam lâ ištû*; the Sum. is mutilated (see p. 9). This seems to mean '*uttanîza* who has (*i-ia-zi*) no resistance' (*arkuwar*). Note also in the following line: *-ut-ta-ni-i-za ku-iš ar-ku-wa-ar na-at-ta ša-?-ki*=Bab. *ša têrtam irtam lâ idû* '*uttanîza* knows (*ša-?-ki*) no resistance.' The words *i-ia-zi* and *ša-?-ki* should be inserted in I, 2-3 (see above, *s.v.* *a-a-an-za*). Is *arkuwar* connected with *arku(w)aš* below? For *-ut-ta-ni-i-za*, see *uddanid*.

ar-ku(?) -aš, in *išiaxreš arkuaš*, I, 12. Cf. *išiaxreš*.

ar-nu-wa-ar, evidently a factitive, as in *uštaššan arnuwar*=Bab. *u z z u z u*, X, obv. 3; may mean 'be angry' (?). Cf. *tarnuwar*; *uštaššan*.

aš-šá-an-ti-ia-u-wa-ar; no equivalent, IX, 2, 8.

a-wa-an-ka-ta šu-ia-an-ta-ri, IX, 2, 39; no equivalent, but occurs between two lines, 38: *baltanuš kuedani*=Bab. *axu natu* (*nadû*) and 40: Bab. *zenû* 'be angry'=H. *ša(?) -an-za* q.v.; all=Sum. *gû-šub-ba*.

B

bal-la-aš-šú-ri-mi-iš=Sum. *gû-zal*=Bab. *kuz z allu*, IX, 2, 29, but *gû-zal*=*pireštum*, which may=*pirictu* 'lie' (n.) and *xiz z itum* (?). Delitzsch (*Sum. Lex.*, 112) gives *gu-za-lá* 'evil one, ruffian, swindler,' so that the Bab. *kuz z allum* here probably had a bad meaning and did not mean

'shepherd' (Meissner). There is very probably a dative of the first person singular here *-imi*+nom. š. Cf. *arballimi*, where perhaps the same root *bal* appears.

bal-ta-na-aš 'side' = Bab. *a x u*, IX, 2, 19; cf. IX, 4, 14, and IX, 2, 38: *bal-ta-nu-uš ku-e-da-ni* = Bab. *a x u na-tu-u* (*nadû*). I believe this really means 'lean down toward one side,' the directive element being found in the *u*-vowel in *baltanuš* (cf. *nu-*). Note that Sum. *gú* = *a x u* = *baltanaš* and also *xalanta* = *rêš u* 'head' (q.v.). Is there any connection between *b-altan-a-š* and *x-alant-a*?

bar-ku-nu-war = Bab. *ubbubu*, III, 11 'purify,' but the Sum. is *ud-du*(?) which means always 'go out, let go out,' so that *ubbubu* may have this meaning here. This is a combination of *bar*+*kunuwar*. Delitzsch points that this *bar* may have the value *maš*.

bar-ta-u-wa-ar = *a b r u* 'pinion, wing,' IX, 1, 35, 36. Note, however, that in the immediately preceding line (34) we find *BAT-tar* with the horizontal double wedge = *k a p p u* 'wing' = Sum. (*á*)-*sud*. This horizontal double wedge is common in these inscriptions and might be thought to correspond to our ditto-mark. Note IX, 1, 16, where the word of the preceding line (15) is repeated and still the wedge appears. In III, 5, 5, the real ditto-sign is present plus the horizontal wedge, which seems to show that the latter is not necessarily a ditto. In IX, 1, 34, if this wedge is a ditto, it must point below to *bartauwar*, in which case the equation in 34 is to be read *bar-tar*. If we read the horizontal wedge phonetically the reading would be *bat-tar*, which would prove the *bar*-value in *bartauwar* and exclude the possible *maštauwar* suggested by Delitzsch.

bi-bi-eš-šar, Arzawa, a, 28. Connected with *bi-ib-bi-it*?

bi-ib-bi-it, Arzawa, a, 5, 9. Knudtzon renders *bibbit-mi* 'for my chariots' (p. 54). See below, *gananda*, for description of the passage, and above, "Grammar."

bi-ra-an, IX, 1, 33 in *ku-ut-ti bi-ra-an* = Bab. *ša x â t u m* = Sum. (*á*)-*sud*, possibly 'side.' But *birân* occurs also, Thompson, a, 7 (cf. p. 31): *mI-ia-ra-si-ia-aš birân e-eš-zi*. Cf. *e-eš-zi*.

bi-iš-ga-ri = Bab. *bidû* (*pidû*) 'loosen,' IX, 4, 49. Note *?-EGIR-pa-ud-da-ni-id* = *bidû* (*pidû*), X, 1, 18. Cf. *uddanid*.

bu-ug-gán-za = Bab. *ze-e-ru*, syn. of *a-ia-bu* = H. *xar-pa-an-al* 'enemy,' I, 18; cf. IX, 4, 3. This *bugganza* and *kušduwanda-uwar* (q.v.) correspond to a single Sumerian word, IX, 4, 3, obliterated.

bu-nu-uš-šû-u-wa-ar = Bab. *ša' â lu* 'ask,' X, obv. 11, but 12-13: *bu-nu-uš-ki-u-wa-ar* = *šit â lu*.

bu-wa-at-ti-iš = Bab. *ši-in-tum* = Sum. *še-bad-da*, IX, 4, 47, which may be a by-form of *še-bi-da* 'sin'(?). What is *šintum* (*šindu*)? According to MA, p. 1072, *šindu* is the name of a sort of ornament and = 'a sign or mark on cattle.' Note that Sum. *ŠE.TU* = *šimtu*, possibly the same word. In view of the equation of *buwattiš* with Sum. *še-bad-da* (= *še-bi-da*?)

and of the fact that Bab. *šanâdu* denotes some sort of sickness, I am inclined to attribute a bad meaning to *buwattiš*.

D

da-me-e-da = Bab. *duššû* 'plentiful,' XI, obv. 15; probably contains the same stem as *dameš* (q.v.), and cf. *me-ik-ki*, and $\sqrt{-me-}$ (List).

da-me-iš-xi-iš ki-zi-ku-uš, IX, 2, 37 = Sum. *gû-gal* = Bab. *xâbilu* 'robber' may mean literally 'one who injures (or removes) property' (= plenty). Cf. *dameda*.

dan-na-ra, IX, 1, 32; cf. s.v. *ku-e-da-ni*; *tuwad*.

da-aš-šu-da = Sum. *á-gál* = Bab. *lê'u* 'strong,' IX, 1, 9.

du-da-za ku-iš tur an-ka-ar-pa-an-ğar-zi, IX, 1, 39; without equivalent of any sort. See *ankarpanğarzi*. The construction seems to be: 'the *dudaza* who or which (= *ku-iš*) performs some verbal action (*ankarpanğarzi*) on the *tur*' (powerful?). Cf. *tur*.

du-ud-du-wa-an-za, II, rev. 6; p. 5 on 7763. No equivalent.

du-uš-ga-ra-az = Bab. *xuddû* 'rejoice'(?), III, 3 (cf. Bab. *xud libbi* 'joy of heart' and note *du-uš-ku-du-war*, III, 4 = the infixed form *xutaddû*). Cf. *-garaz*.

E

en-id-ia-a(n), XII, col. a: *viEBUR še-a-uš en-id-ia-a(n)*, which must refer to fruits of the field; followed by *ŠE nu -uš-ša-an* 'grain for him or it'(?). Cf. *nuššan*.

en-za-an, IX 1, 26, 27: *šû-ra-aš en-za-an ku-uš-ša-an* = Sum. *á-zu-šû-ne-a-áš* = Bab. *ana itikunu* 'for your (pl.) wage'; *a-bi en-za-an ku-uš-ša-an* = Sum. *á-bi-šû* = Bab. *ana itišunu* 'for their wage.' *Enzan* is probably a plural element, following the apparent pronominal forms *šuraš* = 2 p. pl. and *abi* = 3 p. pl.

e-eš-ša-i with *a-ni-ia-an*, IX, 1, 18 = Sum. *á-ğiš-gar-ra* and Bab. (*iš*)-*ga-gar*, an inexplicable form. Both these words (Sum. and Bab.) are explained by the H. phrase: *UD.KAM* .-*aš a-ni-ia-an ku-iš e-eš-ša-i*, which seems to mean 'that which is (*kuiš eššai*) the daily *a-ni-ia-an*.' This appears to indicate that *a-ni-ia-an* must indicate a sort of tax or tribute, as Sum. *á-ğiš-gar-ra* may be thus interpreted; viz., *á* 'sum, wage' + *ğiš-gar-ra* 'to establish.' In Arzawa, a, 17, *a-ni-ia-at-ta-aš* occurs and may mean there 'thy (-t) tribute or tax' = *a-ni-ia*. If this is so, the *-n* in *a-ni-ia-an* of IX, 1, 18 may be adverbial = 'for a tax, that which is for a tax.' See above on the grammar.

e-eš-tu, Arzawa, a, 5, 10. There seems to be no doubt that this means 'may it be,' as the phrase reads: *katta xumân DMQ-in e-eš-tu*, which Knudtzon translates 'with thee (*kat-ta*) entirely (*xumân*, q.v.) well (DMQ+Adv. -in) may it be' (*e-eš-tu*). See *e-eš-zi*; *warši*.

e-eš-zi; see p. 31: *ṁI-ia-ra-si-in-áš bi-ra-an e-eš-zi*; *ṁ?ku-uš-ša-áš bi-ra-an e-eš-zi*; *ṁBi-ia-ku-ta-ra-u-wa-a-áš bi-ra-an e-eš-zi*, in all of which

phrases *e-eš-zi* is probably a part of the verb 'to be,' but whether it is the second person or participial is not clear. Cf. *e-eš-tu* and *warši; ešuwār*.

ešuwār, IX, 1, 7, 8: *EGIR-pa e-šu-wa-ar*, the second time (8) followed by the horizontal wedge described above=Bab. *tuk (KU)-kul-tum* 'support, aid'=Sum. *á-gál* 'be strong.' *Ešuwār* here must also represent the verb 'to be.' *eš-* + the verbal noun ending *-war*, and the phrase must mean 'one who is (*ešuwār*) for an aid'=*EGIR*+the participial *-pa* (q.v.).

G

gá-im-pauwar, IX, 3, 55: *an-da-gá-im-pa-u-wa-ar* with the prefix *anda* (q.v.) under formative elements=Bab. *ašášum* 'be sorrowful'=Sum. (*si*), in a long list of different meanings of Sum. *si*. In line 34, the same H. word=Bab. *ašakar*=Sum. (*si*), an impossible combination(?). See p. 24. The stem *gam-gan* seems to indicate sorrow; cf. *gangalaš, ganmaniauwar*.

gan-an-da, Arzawa, a, 5, occurs at the end of a long sentence, in which it is clear the king is invoking blessings on his houses, wives, children, nobles, troops, beasts of burden, and lands in general, as all these are Sumerian ideograms; the list ends with the words *gan-an-da xumân DMQ-in*=*'gan-an-da exceedingly (xumân) may it be well (DMQ-in)*. This *gan* is clearly a different stem from *gan-gam* 'sorrowful,' and, being coupled with the participial *-an-da*, the expression *gan-an-da* may be regarded as a possible pronominal expression 'with them' (?) or perhaps='with them all.' Knudtzon reads *gan* as *kan*, which is suggestive of *kar* in *karbeššar* 'entirety' (q.v.).

ga-an-ga-la-áš, IX, 5, 13=Sum. *kib*=Bab. *kippu* perhaps from *ka p á p u* 'bend down'='depression' (cf. *MSL*, s.v. *kib*). In this case *gangalaš* is cognate with *gaimpauwar* and *ganmaniauwar* (q.v.).

gá(n)-ma(?) -ni-iauwar, IX, 4, 6=Sum. *ni-gig* 'sorrow'='what is sorrowful'; also synonym of *u-ul a-a-ra*, so it must be a cognate of the preceding words.

X

xa-ab-bu-wa-la-áš-xa-áš, IX, 1, 38; no equivalent. Cf. *walkiššaraš*.

xa-ad-ri-eš-šar, IX, 1, 15=Bab. *têrtum* 'law'; *urtum* 'command'; synonym of *walkiššaraš* and *watar-nazzanza* (q.v.). Perhaps cognate with Arzawa, b, 22: *xa-ad-ri-eš-ki* (?).

xa-li-iš (), IX, 3, 56=Bab. *u x x u z u* 'take'; probably cognate with the first element in *xalugatalla* (q.v.).

xa-la-an-ta, IX, 2, 17=Bab. *rêšu* 'head'=Sum. *gú*; synonym of *kišadum* 'neck' and *pûtum* 'front'; also of *baltanaš* (q.v.).

xa-lu-ga-tal-la, Arzawa, a, 12: *xalugattallanmin* 'for my messenger'; 19: *xalugatallan* accus. of oblique; and *xalugatallatin* 'thy (acc.) messenger'; 23: *xalugatallaša*; Knudtzon renders 'with (?) a messenger'; Delitzsch, p. 40: *xalugatalašmiš* 'my messenger' (nom.). See *xališ-*, *uešuri-*, and s.v. *-gatalla*.

xal-lu-wa-u-wa-ar, IX, 3, 24; no equivalent.

xa-me-al-ki(?) -u-wa-ar, IV, rev. Bab. ?-uz-zu-ru(?).

xa-an-da-u-wa-ar, III, 12=Bab. kun nû=Sum. *gi-na* 'establish, care for.' This is probably *x-anda-uwar*. Cf. *anda* sub formative elements.

xa-ni-šu-wa-ar, VIII, 4: *ĜAR-ĜAR-aš xa-ni-šu-wa-ar*; Delitzsch: 'Mahlstein'?

xa-pa-an-zu-wa-(ar), IX, 1, 13, preceded by neg. *u-ul*=Sum. *á-nu-gál* 'one who is not strong'=Bab. *dag(?) -lu*. It probably means 'strong, powerful,' as the synonyms are *lê'u*, *išânu*, *camdu*. Possibly the stem is *x-ap* as in *appa-tar* and *xapatiawar*. See also *ahwanzatar*.

xa-pa-ti-ia-wa-ar, IX, 2, 36: *an-da xa-pa-ti-ia-wa-ar*=Sum. *gú-gíl(gig)*=Bab. *mutikkû*. The synonyms are Bab. *mundaxcu* 'warrior' (=H. *xapatiawar*, q.v.) and *xâbilu* 'robber,' so this must be a word of similar force. Probably contains *ap* of *appatar* and *xapanzuwar*.

xar-na-an-za (Delitzsch), but cf. 1, 17 where it is given as *xar-ra-an-za*. Which is the correct form? The Bab. is *zabru*=Sum. *lu ni-gul* 'what is bad.' MA, p. 275, gives *zabru* as a plant. In this sense it probably indicated a poisonous plant, as the Sum. *lu ni-ğul* proves the meaning 'evil' for *zabru* here.

xar-pa-na-al-, I, 19=Bab. *a-ia-bu* 'enemy.' Cf. *xartaiš*.

xa-ra-a-ú, IX, 2, 15=Sum. *á-sal*=Bab. *iš(?) -pa-tum* 'quiver'(?). This is an equation unknown to me.

xar-šá-la-an-za, IX, 2, 42=Bab. *ibzu* 'angry'=Sum. *gú-bu*; 43=Bab. *šabzu* 'enraged'; 44=Bab. *ša-pa-a-šú (šabâsu)* 'be infuriated.' It probably occurs also in XI, rev. 11, (*xar*)-*šá-al-la-an-za*. Cf. *šá(?) a-an-za; uštaššan*.

xar-ta-iš, IX, 2, 31=Bab. *irritum*=Sum. *gú-dim(?) -a* 'curse.' Not in Vocabulary.

xar-wa-a-ši-bi-e-da-an, IX, 1, 37. No equivalent.

xar-za-ki-u-wa-ar, XI, rev. 6 probably=Bab. (*za-a-*)-*rum*. See *xûwarzakiuwar*.

xi-xi-in(?) -ga-ni-ia-wa-ar, IX, 3, 13=Sum. *gú-de*=Bab. *me-lu-ul-tum* 'rejoicing,' from *alâlu*.

xuiawar, a presupposed form from *xu-u-i-ia-an* participial, Thompson, a, 7.

xu-ul-xu-li-ia-wa-ar, IX, 2, 35=Bab. *mundaxcu* 'warrior'=Sum. *gú-gíl(gig)*; synonym of *xapatiawar*.

xu-u-ma-an, IX, 2, 23=Bab. *ki-el-la-tum* 'entirety'=Sum. *gú*; also ditto plus horizontal double wedge; also Arzawa, a, 6, 7, 10; it evidently means 'entirely, completely'; Arzawa, a, 26: *xumân-da* 'plentifully.' Cf. also *Liverpool Annals*, III, Pl. XXVIII, no. viii. This is a synonym of *tarubbeššar* (q.v.).

xu-uš-ki(?) -u-wa-ar, X, obv. 20=Bab. *ka-ba(?) -u(?)*.

xu-u-wa-ar-za-ki-u-wa-ar, XI, 2, a Bab. equivalent ending in *-rum* (= *za-a-rum*?); synonym of *xarzakuiwar* (q.v.). Possibly this is cognate with *xuiawar*.

xu-wa-ap-pa-áš, I, 15 = Bab. *limnu* 'evil' = Sum. *lu ni-ğul* 'what is evil.'

I

i-da-lu-uš = Bab. *ma-áš-ku* = Sum. *lu ni-ğul* 'what is evil,' a synonym of Bab. *limnu* 'bad.' What is Bab. *mašku*? Cf. Delitzsch, *Sum. Lex.*, 216; synonym of *xullu* in *pû xullu* 'evil mouth' = *pû mašku*.

id(?) -da-an-za = *daritum* 'eternity, continuity,' IX, 4, 42 (p. 24, bottom). Cf. IX, 43 = Bab. *labîru* 'old.'

i-ia-u-wa(-ar) = Bab. *i-pi-šu* 'make, do.' This is one of the commonest formative elements in this language. Note the compounds: *kaniniauwar* = Bab. *ganašu*; *uešuri-iawar* = Bab. *xanaku*; *uišuri-iawar* = Bab. *cârû*; *malki-iawar* = Bab. *padanu*; *išxi-iawar* = Bab. *mášu*; *karuši-iawar*; *aššanti-iawar*; *išbarri-iawar*; *meštû*; *xixingani-iawar* = Bab. *melultum*; *ganmani-iawar* 'sorrow'; *kururi(-iawar)*, Delitzsch, p. 37. Cf. *pauwar*.

i-ia-zi; seems to be a part of *iawar* 'make, do.' See *s.v. arkuwar* especially, and *s.v. a-a-anza*.

iš-bar-ri-ia-u-wa-ar, IX, 5, 4 = Bab. *meštû* and (5) *meltû* 'drunkard, drunk'; lit. 'one made (*iawar*) drunk.'

iš-xa-u-wa-ar, IV, rev.; cf. IX, 2, 9. Obscure.

iš-xa-a-áš, II, rev. 8. No equivalent.

iš-xi-ma-na-áš, XI, 1; occurs in a mixed list without context with Bab. equivalent ending in *-lum*, perhaps *aš-lum* 'strong,' as this is the following Bab. word *aš-lum* = H. *šu-ma-an-za* 'strong.'

i-ši-ax-xi-eš, I, 12: *i-ši-ax-xi-eš ar-ku(?) -aš* = Sum. *lu ni-al-di* = Bab. *ni-ir-tu(?)*, which latter word is obscure in this connection. The Sum. *lu ni-al-di* seems to mean 'one who offers resistance,' as *al-di* = *tukummu* 'resistance.' The Bab. *nirtu*, therefore, is probably a derivative from *nêru* 'strike,' and is the same *nirtu*, see *MA*, p. 721: 'slaughter, battle,' hence *arkuaš* must mean 'resistance.' The combination *išiaxeš arkuš* is followed by H. *mekki*, 1, 13, in which equation the Sum. *al-di* also occurs: *lu ni al-di-dirig-ga* = Bab. *ša ina nirti ma(?) -a-ú* 'who is frequent in battle.' *Arkuaš* is probably connected with *arkuwar* (q.v.). The stem *-iax-* apparently also appears in *ariaxešsar* and may mean 'to show, indicate,' so that *išiaxeš arkuš* probably signifies 'one who shows (*išiaxeš*) resistance.' Cf. *ariaxešsar*.

iš-ki-i-šá, IX, 2, 30 = Sum. *gu-tal* = Bab. *kutallu* 'storehouse.' Cf. IX, 3, 15: *iš-ki-šá-áš* = Sum. *gu-(tal?)*. Delitzsch renders 'Wand' = 'wall.'

iš-šá-al-tu, XI, rev. 9. No equivalent.

iš-ta-mi-na-áš, 7465, p. 8. No equivalent.

iš-ta-ma(?) -aš-šu-u-wa-ar, XI, obv. 5 = Bab. *u-te-ik-ku*; cf. IX, 4, 27 = Bab. *i-ti-ik-ku* = in Sum. ditto-sign (upright) followed by *-áš*.

In XI, obv. 5, the word is preceded by *ellum* 'bright'=*arawaniš*; *tu'amu*=*išuwaniḍwatar* (q.v.); *ašlum*=*šumânza*. These latter words must mean 'strong, powerful,' as this is clearly the sense of Bab. *ašlum*. On *tu'amu* in this sense, see *išuwaniḍwatar*. With *ištamaš-šuwār*, cf. *ištumaššuwār*. The meaning is probably 'eponym' or 'official' of some sort, which, if correct, fixes a meaning for Bab. *utekku*, *itikku*.

iš-ta-na-na-āš preceded by *GIŠ*, IX, 4, 20; Thompson, a, 13: *iš-ta-na-ni-ia-āš*. Cf. *PSBA*, XXXII (1910), p. 192, Pl. XXV. Obscure.

iš-ta-an-ta-u-a(r), IX, 2, 55=Bab. *uxxuru* (*muxxuru*) 'receive'=Sum. *gú-gá-gá* (probably). Note that Sum. *gú-gá-gá*=*ganâšu* (*kanâšu*) 'bow down' and *puxxuru* 'gather'=*anda-tarubbuar*. In *ištantauar*, we probably have the *anta* (*anda*)-insert (q.v.).

iš-tu(?)ma-āš-šú-wa-ar, IX, 3, 52=Bab. *ši-mu-u*=Sum. *si*. As this equation is preceded by *lamû*, *limitum*, *ganâšu* (*kanâšu*), *paxâru*, *šapâku*, *malû*, all equivalents of Sum. *si*, it is not probable that this is to be read *šimû*, but rather *limû* (*lim-mu-u*) for *li'um*= 'eponymate, circuit,' but if it is *šimû*, it=*šimû* in the sense 'fate, fixed period,' or the like. I connect *ištumaššuwār* with *ištamaššuwār*, both of which seems to contain the root *m(w)aš*, seen in *wašši*=*še-im-tum* 'fate, something fixed.' Possibly H. *waššuwār* 'clothing' also belongs here, i.e., 'something developing or surrounding.' Probably a variant of *ištamaš-suwār*.

i-šú-wa-ni-id-wa-tar, XI, obv. 3, in connection with H. words meaning in Bab. *ašlum* 'strong,' *ellum* 'bright,' and *rubû* 'prince.' *išuwaniḍwatar* has the Bab. equation *tu'amu* which ordinarily signifies 'twin,' but this can hardly be the case here. There is a Bab. stem *ta'amu* 'rule, govern,' from which this *tu'amu* may be a derivative and it may, therefore, mean 'powerful one, great one,' or the like. The ending *-watar* is the same element seen in *watarnaxxanza* and is probably factitive in sense. Of *iš-uwan-id*, the stem may be *uwa*+participial *-n*, preceded by *iš-* and followed by formative *-id*.

K

ka-la-ra-at-te-eš, I, 11=Sum. *lu ni-gál-gál*=Bab. *ša atrâti*; synonym of *š/sallaēš*=*ša rapâti* (*ša rabâti*) 'man of great deeds.'

ka-ni-ni-ia-u-wa-ar, IX, 2, 49=Bab. *ganâšu* (*kanâšu*)=Sum. *gú-gar-gar*; also 51 and 53=Sum. *gú-gá-gá*; IX, 3, 8, and 9=Sum. *gú-ki-šú* and *gú-gar-gar*=Bab. *ganâšu* (*kanâšu*); 42-43=Sum. *gú-gam* and *gú-gam-gam*=Bab. *ganâšu* (*kanâšu*); 48=Sum. *si*=Bab. *ganâšu* (*kanâšu*) 'bend, turn.'

kar-bi-eš-šar, preceded by *KUR-āš*, IX, 3, 41=Sum. *gú-si-kúr-(kúr)*=Bab. *napxar mâtî*, so that *KUR-āš karbeššar* must='all the lands,' or lit. 'the lands in entirety.' The element *kar* may be the same as that seen in *gan(kan)-an-da* (q.v.).

ka-ri-wa-ri-wa-ar, IX, 1, 20 (cf. 3, 21) = Sum. *á-gú-zi-ga-ra* = Bab. *šeri*, a parallel also found in Br. 6576 = 'morning.' In IX, 3, 21 the Bab. equivalent of *kariwariwar* ends in *-la-lu*, which probably denotes a Semitic loanword from Sumerian *ud-zal-la*, i.e., Bab. *u(d)-za-la-lu* 'daybreak.'

ka-ru-uš-ši-ia-wa-ar, 7453, 18 (p. 7, note); synonym of *^{lu}Kinirrilāš* and *LU-āš se-ni-ēš*.

^{lu}ki-nir-ri-la-āš, followed by horizontal double wedge, 7453, 17 (p. 7, note); synonym of *LU-āš seniaš* = Bab. ()-*kar(?)*-*ru*. Cf. *karuš-šiawar*.

ki-nu-un, X, obv. 14 = Sum. *(i)-ne-šú* = Bab. *i-na-an-(na)* 'now' and also Bab. *in annâma* 'now,' p. 27; with double horizontal wedge.

ki-eš-ki-iz-zi, I, 14, preceded by *an-da* = Sum. *lu ni-ḡul-dim(?)*-*ma* = Bab. *mu-lam-mi libbi*, which should be *mulammîn*, the *-n* having been assimilated to the *l* of *libbi* (thus Delitzsch correctly) 'one who injures the heart.' The full phrase is H. *ŠA-gá(n) ku-iš an-da-ki-eš-ki-iz-zi* 'the heart, someone who (*kuiš*) injures it.' Cf. *an-da. keškizzi* is possibly cognate with *kizikuš* 'robber' (q.v.) and also *damešziš*.

kizikuš; cf. *damešziš*.

ku-e-da-ni: *baltanuš ku-e-da-ni*, IX, 2, 38 = Sum. *gú-šub-ba* = Bab. *a-xu na-tu-u (na dū)* which seems to mean 'lean down toward one side,' cf. *baltanaš*. Still, *kuedani* seems to be cognate with *ku-ut-ti bi-ra-an*, IX, 1, 33, which = Bab. *ša xâtum* probably 'side' = Sum. *á-sud* 'far side' (?). Note also IX, 1, 32: *IM. TE še-a-uš ku-e-da-ni dan-na-ra* = Sum. *á-sud-sud* = Bab. *i-da-a-an ra-ka-a-tum* which also seems to mean 'far (*raqâ-tum*) sides' (?). It seems evident then that *kuedani* contains the meaning 'side.' Cf. *ku-e-da-āš*, Arzawa, a, 17. Knudtzon translates this "why," evidently regarding it as a combination containing the probable pronominal *ku*; cf. *ku-iš* and *ku-id*. This does not agree with the foregoing equations. Note also *Liverpool Annals*, III, Pl. XXVIII, No. vii (?). Very obscure.

ku-en-zu-um-na-āš, III, 9 = Sum. *šu-uš-ša-a* and Bab. *man-na-šu* which is a word occurring only *VR*, 16, 27 (AV. 5064). The Sum. *šušá* may mean 'overpower' or 'overthrow'; cf. *šu* I, Delitzsch, *Sum. Lex*.

ku-id = Sum. *(an)-na-an* = Bab. *mi-(nu)* 'how' and X, rev. 10 = Bab. *mâti* 'when'; cf. Delitzsch, p. 36. Note the combination *nu-ku-id*, which seems to mean Bab. *ana* + H. *kuid* = Bab. *ana mîni* 'why?' = *mâtîma* and *ana mâti* X, rev. 11 (see p. 92). Note X, rev. 17: *ku-id ma-an* = Bab. *aru*, the meaning of which is unknown. The only thing clear is that *ku-id* like *ku-iš* (q.v.) shows the pronominal element *ku-* + the adv. *-id*.

ku-iš is probably the relative nominative with *-š*; *u-ul ku-iš walkiššaraš* 'not who is strong,' XI, 1, 10; cf. I, 2: *a-a-an-za ku-iš* 'a rival who'; also I, 3: *-ut-ta-ni-ia-za ku-iš arkuwar natta iazi* = '*-uttaniza(?)* who has no resistance,' and the same construction in I, 7 (see *arkuwar*); I, 14: *ŠA-gá(n) ku-iš an-da ki-eš-ki-iz-zi* 'someone who (*kuiš*) injures the heart' (see *kīš-kizzi*); IX, 1, 18: *UD.KAM.-āš a-ni-ia-an ku-iš e-eš-šá-i* 'that which is

(*kuiš*) the daily *anian*' (q.v.); IX, 1, 39: *du-da-za ku-iš tur an-ka-ar-pa-an-ğar-zi* (see *dudaza*).

ku(?)*-un-nu-war*=Sum. *si*=Bab. *malû* 'be full.' Note that in *bar-kunnurwar*, the latter element seems to be formative, but the combination is very unclear.

ku-ru-ur is another verb-formative seen in *ku-ru-ur ap-pa-tar*, XI, obv. 11, but in IX, 5, 2 we find: *ku-ru-ri-i(a-u-wa-ar?)*=Bab. *na k â ru*, prob.=*na q a ru* 'tear down'=Sum. *dag II* in *Sum. Lex*, so that *kurur appatar* is probably merely an emphasis of the idea 'seize with hostile intent.'

ku-uš-du-wa-an-da(?)*-u-wa-ar*, IX, 4, 3, is a synonym of *bugganza* 'hostile, enemy,' as both correspond to the same Sum. word obliterated.

ku-ši-iz(?)*-za*=Bab. *biblu* 'a bringing,' III, 17. Cf. *ubbišag*(?).

ku-uš-ša-an is clearly a pronominal element with pronominal *ku*+formative 3 p. *-š*+*-an* participial. It probably is not the same word as *kuššan* 'wage.' See *kuiš*; *kuid*.

kuššan, IX, 1, 23-31, clearly means 'wage': 23: *ku-uš-ša-ni-mi*=Sum. (á)*-mu-šú*=Bab. *ana itia*, 'for my wage'; 24: *ku-uš-ša-ni-ti*=Sum. *á-zu-šú*=Bab. *ana itika* 'for thy wage'; 25: *ku-uš-ša-ni-iš-ši*=Sum. *á-bi-šú*=Bab. *ana itišu* 'for his wage'; 26: *šú-ra-aš en-za-an ku-uš-ša-an*=Sum. *á-zu-šú-ne-a-aš*=Bab. *ana itikunu* 'for your wage'; 27: *a-bi en-za-an ku-uš-ša-an*=Sum. *á-bu-šú*=Bab. *ana itišunu* 'for their wage'; 28: *an-zi-el ku-uš-ša-an*=Sum. *á-mu-me-en*=Bab. *ana itini* 'for our wage'; 29: *MU.KAM.-aš ku-uš-ša-an*=Sum. *á-mu-bi-šú*=Bab. *ana itišattišu* 'for his yearly wage'; 30: *ITU-(KAM?) -aš ku-uš-ša-an*=Sum. *á-itu-bi-šú*=Bab. *ana itiarxišu* 'for his monthly wage'; 31: *UD.KAM.-aš ku-uš-ša-an*=Sum. (á)*-ud-bi-šú*=Bab. *ana iti ū mišu* 'for his daily wage.' The dative element in the suffixes *mi-ti-ši* is apparently in the vowel *i*, but it does not appear in *kuššan*. See above, "Grammar."

ku-ut-ti, see *birân*.

ku-wa-bi-it-ta(?) with *ra-a-e-eš-šú-war* (q.v.), III, 16.=Bab. *mašâru* probably 'cut to pieces' (*MA*, 608, I).

L

la-a-xu-wa-ar, IX, 3, 50=Sum. *si*=Bab. *šapâku* 'heap up'; also IX, 4, 10. The only word beginning with *l*.

M

ma-al-ki-ia-wa-ar, IX, 4, 46=Bab. *patanu*; also IX, 4, 50. In the *Vocab.*, Delitzsch gives erroneously the reference IX, 3, 46, 50. The adjoining word is H. *šippanduar*=Bab. *mekû*. If the Bab. *patanu* stands for *padanu* it means 'road,' but if it really is *patanu* it means 'feed, eat'(?). The probability is in favor of 'road'; cf. *še-ip-pa-an-du-ar*.

me-ik-ki I, obv. 13=Bab. *ma*(?)*-a-ú* (*ma'âdu*), as XI, obv. 15: *mekki*=Bab. *ma'dûtum* 'multitude' and *me-ik-ka-eš* (16) also=*ma'dûtum*. I see here the same stem, *me*, as in *dameda* (q.v.).

mi-li-iš-ku-da, IX, 1, 14=Sum. *á-nu-(gál)* 'one who is not strong'=Bab. ?-lu, perhaps *u-la-lu* 'weak.' The meaning seems clear. Note the formative *-kud*.

N

na-ax-ša-ra-az, 7453, 14 (p. 7, note)=Bab. *pa-l-xu* 'afraid.' See *watar-naxxanza*.

na-at-ta is probably the real H. negative, as it occurs I, 4/5; 6/7 evidently in this sense; *na-at-ta i-ia-zi*=Bab. *la iš ū* '(who) has not,' and *na-at-ta ša-?-ki*=*la id ū* '(who) knows not.' The usual negative is *u-ul*. See Delitzsch, p. 36.

ne-wa-la-an-ša-áš-a-ša, III, 7=Sum. (*bar-ri*)=*pa-ri*=Bab. *bi-ir-tum*, which Delitzsch renders 'middle,' but cf. *MA*, 196='fetter, bond.' Note that III, 6: Sum. (*bar*) *pa-ar*=Bab. *zi-tum* (?) 'part,' but just below, Bab. *na-kru* (8) 'enemy' occurs. This seems to imply that *newalanšašaša* may have a bad signification, although it may really mean *birtum* 'middle' as Sum. *bar* indicates 'division' primarily.

ni-šú-gi-an-za, IX, 4, 44: Bab. *ši-e-bu* 'old man,' following an equation (43) *id(?)da-an-za*=*labiru* 'old.' Note that *šegganza*='strong.' Can the *ni-* in *nišugianza* be privative and the word mean 'one who is not strong,' hence 'old, feeble with age'?

nuššan, XII, a: *ŠE nu-uš-ša-an*, which must mean 'grain for him'(?), as *nu* is a formative element with the apparent sense 'unto.' See *nu* sub-formative elements, and see *enidian*.

P

pa-ax-xi-eš-ki-u-wa-ar, XI, rev. 3, Bab. *za(?a?)-a-u*, or perhaps *a-a-u*. The form is not *paxxaš* as given by Delitzsch, *Vocab.(?)*. The Bab. equivalent is probably *zâ'u* as the following equation: *za-a-rum*=H. *kurur appatar* begins with *z*. Can this *zâ'u* be the verb 'tremble,' *MA*, 271? Or is it a bad writing for *zârû*? Cf. I, 13: Bab. *ma(?)a-u*, clearly for *ma'âdu*. Cf. *mekki*.

pa-ra-gán pa-a-u-ar, III, 6=Sum. *bar (pa-ar)*=Bab. *zi-tum* (?) probably=*zittu*, *MA*, 298: 'part'(?). Cf. *s.v. newalanšašaša*.

pa-ar-šú-uš KASKAL-áš, III, 14=Bab. *alkakatum* 'going' (noun). Note that in III, 13 the preceding line *KASKAL-áš*=Bab. *alakatum* 'the act of going.' The addition of *paršuš* here makes the shade of meaning between *alakatum* 'the act of going' and *alkakatum* 'the act of going continuously.' Possibly *paršuš* denotes continuity(?). Delitzsch gives this form erroneously as *panšuš*.

pa-áš-ga-u-wa-ar, IX, 4, 25=Bab. *zaqâpu* 'erect' and plus the double horizontal wedge in 27=*ziqiptum* 'pole, stake.'

pa-a-uar, a formative element seen in connection with *paragán* and *gaim-pauwar*. This is probably composed of participial or factitive *p+* *iauwar* 'do, make.'

S

seniaš; *LU-áš se-ni-áš*, 7453, 16-17 (p. 7, note), a synonym of *lu^kinir-ri-laš*=Bab. ()-kar(?) -ru.

Š

ša(?) -a-an-za, IX, 2, 40: Sum. *gú-šub-ba*=Bab. *z é -n u -ú* which seems to mean 'be angry,' but note that Sum. *gú-šub-ba* also=Bab. *cap â t u m* (*ca b â t u m*) 'seize'=H. *appatar* (q.v.). If *ša(?) -a-an-za* really signifies 'be angry,' it is probably cognate with *šallanza* in *xaršallanza* (q.v.).

š/sak-ki-an-za, IX, 2, 18: Sum. *gú*=Bab. *p u -t u m* (*du?*) 'front'; also IX, 4, 30.

š/sal-bi-iš, XI, obv. 10=Bab. *zi-in-xu*, which may be a word denoting violence, as in the same list occurs *zakkar*=Bab. *zu-u*. The Sum. is obliterated.

š/sal-la-e-eš, I, 10; Sum. *lu ni-gál-gál* 'one who is great'=Bab. *ša ra-pa-a-ti* (*ša rabâti*); cf. Delitzsch, p. 10; an expression like נפלאות. Cf. *šallauwar* and note what is apparently the abstract ending -eš.

š/sal-la-uwa-ar, XI, rev. 5: Bab. *za-ra-ru-u*, probably=*carâru*. Cf. *kurur appatar*=*zârur* and *uišuriwar*=*cârû*. Cf. also *šallaeš*.

š/sal-šú-i, IX, 4, 25: Bab. *rapâdu* 'be spread out.'

šangariš, 7763(?).

š/sar-ku-uš, IX, 2, 26: Sum. *gú-tug*=Bab. *ašaredum* 'leader'; the Sum. *gú-tug* also=*kitmalu* (*gitmalu*), IX, 2, 25. Cf. *abalšaza*.

še-ig-gán-za, preceded by *ù-ul*, IX, 1, 11=Sm. *á-nu-gál* 'one not strong'=Bab. (*la-*) *a išânû*. Cf. *walkiššaraš* and *turianza*.

še-lu(?) -wa-ar, IX, 5, 3=Bab. *ša-ta-tum* (*šadâdu*) 'drag, pull.'

še-ip-pa-an-du-ar, IX, 4, 45: Sum. *da-ri-an-ši*=Bab. *ma-ku-u* which probably means 'inclosure,' *MA*, 535, especially as the next word is Bab. *padanu* 'road.' Cf. *malkiauwar*.

ši-e-it-ti-iš, IX, 3, 22; unknown. The adjoining words are *xalluauwar* and *kariwarivar*.

šú-ma(?) -a-an-za, XI, obv. 2=Bab. *aš-lum* 'strong.'

šú-ra-áš en-za-an ku-uš-šá-an=Sum. *á-zu-šú-ne-a-áš*=Bab. *ana itikunu* 'for your wage.' This seems to be a 2 p. pl., of which *šuraš* appears to be the pronominal and *enzan* the (pronominal?) plural. Note, however, that *šú-u-ra-áš* occurs, Thompson, a, 9 and 13, preceded by *NITA*, 'servant' as a determinative, or possibly qualifying *šuraš*(?). That *šuraš* is a second personal element there seems to be little doubt.

T

tam(?) -bu-bi-iš, I, 9: Sum. *lú gat-tar*=Bab. *nu'u*, and I, 8: Sum. *lú áš-ğab*=Bab. *nu'u* which seems to mean 'useless, no good.' A doubtful word, as the reading may be *nin-bubiš* (Delitzsch).

ta-ri-ia-dš-xa-dš, IX, 1, 19: Sum. *á-gú-šú*=Bab. *ma-na-ax-tum*, which Delitzsch renders '*Versorgung*,' but it more probably means 'resting-place, depôt.' Cf. *tarubbuar*.

ta-aš=pronoun(?), Thompson, a, 8, 12.

tarnuwar: *EGIR-pa tar-nu-war*, X, 1, 18, Bab. *bedû (pidû)* 'loosen, set free.' Note that *ud-da-ni-id an-da-tar-nu-war*=Sum. *šu*=Bab. *šurrû* 'loosen,' III, 10. Cf. *arnuwar*.

tar-pa-al-li-iš, IX, 4, 28: Bab. *sinanû*; is this *šin-na-nu* seen in *qanû šinnanu* 'toothed(?) cane,' *PSBA*, XVI, 308-9?

tarubbuar, IX, 2, 55: *an-da ta-ru-ub-bu-ar*=Sum. (*gú-gá-gá*)=Bab. *puxxuru* 'collect'; IX, 2, 52: Sum. *gú-gar-gar*=Bab. *puxxuru*; IX, 3, 49: Sum. *si*=Bab. *paxâru* 'gather, collect.' It occurs in XIII, 1, 5 without equivalent. *Ta-ru-ub-bi-ēš-šar*, IX, 2, 21, and 22=Sum. *gú* and *gú-si* and Bab. *napxaru*, from *paxâru*= 'entirety, whole.' This is a synonym of *xumân* (q.v.).

ta-at-ta-lu-uš-ki(?) -u-wa-ar=Bab. *bedû (pidû)* 'loosen, set free.' Cf. *tarnuwar*.

ti-a-la-u(-wa-ar), IX, 3, 55: Sum. (*si*)=Bab. *aramu* 'rampart' or 'ram' (Knudtzon).

tu-ux-šá-dš-, 7453, 13 (p. 7, note)=Bab. *kusarikku*, which is a word indicating the ram in the zodiac. Note that the same ideogram=*ditanu*, *šarru*, *kabtum*. I am inclined to see in this word the same root as in *antuxšatar* 'mankind,' i.e., 'the noble, strong one(s).'

tur, IX, 1, 39: *du-da-za ku-iš tur an-ka-ar-pa-an-ğar-zi*. See *s.v. ankarpanğarzi* and *dudaza*. Is this *tur* 'mighty, strong,' the same stem seen in *turianza*?

turianza; *ú-ul tu-ri-an-za*, IX, 1, 12=Sum. *á-(nu-gál)* 'one not strong'=Bab. (*la-a*) *camdu* 'not firm.' See *tur*.

tu-u-wa(?) -ad-(), II, rev. 16=Bab. *ru-ú-ku(?)* 'distant, far'(?). Note *s.v. dannara*.

U

u-an-ki, IX, 1, 40; no equivalent; IX, 4, 33=Bab. ()-*ra-a-du*; is this *arâdu* 'go down'?

ub-bi-iš-šag(?), III, 18=Bab. *šubultum* 'increase' (noun). Note that this word is preceded (17) by Bab. *biblu* 'bringing' and is followed by Bab. (19) *tarxatum*=*terxatum* 'marriage gift.' I see here the same stem *ub* as in *tarubbuar*.

ud-da-ni-id, III, 10, followed by *anda-tarnuwar* (q.v.). Is this word connected with ()-*ut-ta-ni-iza* of I, 5; 7 (see *s.v. arkuwar*)? It seems clear that the *-id* is the same probably adverbial element seen in *ku-id*.

ue-ri-te- is an element beginning H. words denoting 'fear,' II, obv. 9, 14 (see Delitzsch, p. 11).

ú-e-si-iš, XI, obv. 14: = Bab. *re-du-u*, evidently 'driver' as the preceding word *SIB* is equated with *rê'u* 'shepherd.' *appatar* 'seize' also seems to be connected in meaning by the scribe, line 11: *cabâtum*.

ú-e-šú-ri-ia-an, IX, 2, 45 = Sum. *gú-bu* = Bab. *xa-an-ku*, a word of unknown meaning, but Sum. *gú-bu* = Bab. *ibzu* and *šabzu* 'angry, enraged,' so that *xan-ku* probably denotes a similar idea. Cf. just below, for cognate forms.

ú-e-šú-ri-wa-ar, IX, 11, 46: Sum. *gú-bu* = Bab. *xanâku*; cf. above, s.v. *ú-e-šú-ri-ia-an*. *ú-e-šú-ri-wa-ar*, IX, 2, 32 = Sum. *gú-ré(?) -gú(?)* = Bab. *cârû (zârû)*; also *ú-i-šú-ri-iš ka-tal-la-áš (gatallaš)*, 33 = Sum. *gú-dú* = Bab. *cârû (zârû)* and 47 = Sum. *gú-bu* = Bab. *xitnuku* and 48: Sum. *gú-bu* = *xitnuzu*. This is the same *gatalla* seen in *xalugatallaš* and is probably factitive. Note that *kurur appatar* = *zârû* also, so that these stems indicate hostile action of some sort.

ú-iz-za-pa-a-an, IX, 4, 43 = Bab. *labîru* 'old,' followed by *nišugianza* = Bab. *šêbu* 'old man.'

uštaššan, X, obv. 13: *uš(?) -ta-áš-šá-an ar-nu-war* = *uzzuzu* 'be angry.' The stem *ša+n* is probably the same as that seen in *ša-a-an-za* and *xaršal-lanza*.

ú-ul 'not' occurs *passim*. This is clearly the Bab. negative, borrowed in Semitic like the Bab. *lâ*, which occurs in Sumerian (Prince, *AJSL*, XXIV, 359).

W

waxnuwar, XI, obv. 21: *EGIR-pa wa-ax-nu-war(?)* = Bab. *?-ia-ru* 'surround'; IX, 3, 47: *a-ra-ax-a-an-ta wa-ax-nu-war* = Sum. *si* = Bab. *limêtum* 'circumference, inclosure, limit.'

wa-al-ki-iš-šá-ra-áš, IX, 1, 2, 4, 5, 10; in each case = Sum. *á-gál* = Bab. *lê'u* 'strong.' In 6, however, we have *GUN walkiššaraš*, the fem. Bab. *le-e-tum*, where the preceding ideogram *GUN* represents the H. fem. prefix. In IX, 1, 10: *ú-ul ku-iš wa-al-kiš-šá-ra-áš* = Sum. *á-nu-gál* = Bab. *(la-a le)-'-u-ú* 'not strong.' Note that the word is spelled *wa-al-kiš-šá-ra-áš* in IX, 1, 4, 5, 6. Is this the same root *wal* seen in *xabbuwalašzaš*?

wa-ar-ši-(), II, rev. 12: Bab. *ba-š-u-u* 'to be.' Clearly connected with the other elements of the verb to be: *e-eš-šá-i*, *e-eš-tu*, *eš-šu-wa-ar*.

wa-áš-ši, IX, 4, 29 = Bab. *še-im-tum*, probably 'fate.' Cf. *ištumaš-šuwar* and *waššuwar*.

wa-ás-šú-u-wa-ar, XI, obv. 7 = Bab. *lu-bu-uš-tum* 'clothing.' This may contain the same root *m(w)aš* 'surround,' seen in *ištumaššuwar* and *wašši*.

wa-tar-na-ax-xa-an-za, IX, 1, 17 = Sum. *á-àg-gá(gán)* = Bab. *mu-u-e-ru* 'commander,' cf. IX, 1, 3: *watarnaxxanza* = Sum. *á-gál* 'one who is strong' (Bab. obliterated). This probably shows the same root as *naxšaraz* 'afraid, fearful.' It is a synonym of *walkiššaraš* and *xad/treššār*. See *watar*, formative element.

Z

za-ak-kar, XI, obv. 9: Sum. *du-gul-?* = Bab. *zu-u*. Note that Sum. *gul* = destruction, as *šu-gul-la* 'strike,' Delitzsch, *Sum. Lex.*, 109, which seems to fix the sense of Bab. *zû* as being identical with *zû* 'storm.' Cf. *šalbiš*. Is there a key to the meaning of the god-name *Zakkar* in this word? It is true that the Babylonians punned on this name by the equation *AN-ZAK-KAR* = *dim tu* 'pillar, pinnacle,' which was, no doubt, simply suggested by the Sem. *zaqru* 'lofty, pointed, high.' *Zakkar* himself, however, may have been of foreign (Hittite) origin, although he was closely connected with *Bêlit* (*Ninni*) and was honored by King *Samsu-iluna* who built a wall of *Zakkar* at Nippur (Prince, *AJSL*, XXIX, 287).

zi-an-tar-na-an-za, IX, 2, 27: Sum. *gû-zal* = Bab. *xi-iz-zi-tum* of doubtful meaning. Note that Sum. *gû-za-lá* = *gû-zal* 'evil' Delitzsch, *Sum. Lex.*, 112, so that *ziantarnanza* must have a bad meaning.

zi-in-nu-(), II, rev. 10 = Bab. *(ga?)-ma-a-ru* 'complete'; synonym of *abalšaza* = *kitmalu* (*gitmalu*) 'perfect.'